

## Editorial

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It is a great privilege and pleasure to introduce this issue of *The Trumpeter*. This task comes at an intensified time of great political turmoil, not to mention the ecological absolutes we must face and solve as a species. At the moment of this writing, there is plenty in the news to be dismayed about: Occupy Wall Street in major cities across the US, protests in Greece and Italy, squalor in Somalia, continuing bloodshed in Afghanistan and Iraq, and the plight of the desperate and poor in so many more countries. For folks of my generation (mid-baby-boomers) it seems like *déjà vu*, a portent of more crises and austere accommodations to come.

*The Trumpeter*, through the authors of this issue, is up to the task of continuing to bring a sense of rationality and insightful understanding to these great challenges and their solutions.

Greg McCann's criticism of bioregionalism as lacking an autochthonous spiritual dimension is important in the context of the over commercialization of the landscape and "place" as an act (s) of desecration. In keeping with deep ecological ideas it highlights bioregionalism as something more than only biologists should be concerned with.

The presenting editor revisits seminal literature on the role of pets in our ecopsychological unfolding. Several theses are presented including the process of transpersonalization into "petness" (*petishism*) with a human face and behaviors as indicators of ecopsychological estrangement and alienation.

The task of encompassing ever larger circles of inclusion and understanding is found in Edwin Etieyibo's analysis and discussion of an ecumenical environmental ethic. His is a proposal for an extension of the religious ecumenical movement to include environmental ethics.

Alex Guilherme takes us into philosophy proper with an analysis of Deep Ecology's Spinozian foundations examining the relationship of this philosopher's metaphysics and Deep Ecology.

Anna Atkinson shares her poignant query taking up and examining our relationship and intimations with “nature” as a narrative gone very badly with the hope that this narrative can be re-written: re-write our “ending.”

Mark Schroll introduces Murry Bookchin’s Social Ecology. Through exchanges between the author and David Wright, the idea is put forth that “social ecology” has foundational similarities to Deep Ecology, both reinterpreted, in their coinage, as “transpersonal ecosophy.”

Finally, German Bula closes this issue with an intriguing idea about the unshared genesis of our planet and the sense of gratitude that should emanate from all of us in recognizing and appreciating the uniqueness of our planetary-life conditions.

All contributions hold together in a strange-wonderful gestalt of ideas that inform and tease new and old conceptions about our planetary obligations—of our connections and disconnections.

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